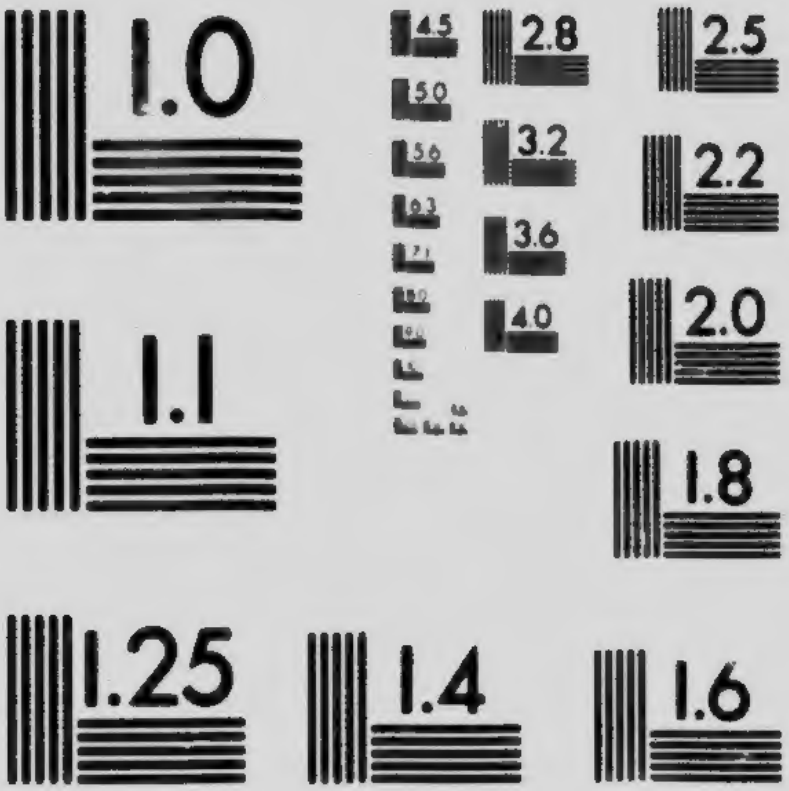

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ARCHBISHOP'S CHARGE.

W. B. Bond

REPORT OF COADJUTOR BISHOP

LIST OF

STANDING AND SPECIAL COMMITTEES

9. Committees

1904

ARCHBISHOP'S CHARGE, 1904.

Once more, with humble and grateful heart, I come before you to report, so far as I have been permitted to perform the duties of the year, on another year's work in the Diocese.

The Coadjutor Bishop will read presently his own statement of the performance of his episcopal duties.

I visited 58 congregations, some of them twice, or three times. 46 confirmations were held, 255 male, 344 female; total 599.

Two ordinations, 3 priests and 4 deacons; one of them for Saskatchewan, by request of the Bishop.

There were consecrated St Martin's Church, Montreal; St Stephen's Church, Buckingham, and a font in the Church of the Ascension, Montreal, and a monument in memory of the Rev. S. H. Gallinson was dedicated in the Church of St. Matthew, at Grenville. St. Paul's Church, Hinchinbrook, was opened. The renovation is very creditable to Rector and people.

The following appointments have been made:—

Canon—Rev. Frank R. Smith, Hull.

Rural Dean of Clarendon—Rev. J. H. Bell, Wakefield.

Examining Chaplain—Rev. H. E. Horsey, M.A., B.D.

Domestic Chaplain—Rev. Canon Baylis, D.D.

DEATHS.

In the loss sustained by the Church through the death of Mr. Gault, we can only bow with humble submission, saying, "even so, Father, for so it seemed good in Thy sight." Mr. Gault was, in it's best sense, a good man; he was also a wise man, a generous man, and a true friend. The loss is very heavy. I cannot trust myself to speak of what he was to me, personally, for 50 years; our separation cannot be for long. Thanks be to God, we can look up to our Father's House, with Jesus, and our loved ones.

The Rev. Frederick J. Steen, Vicar of Christ Church Cathedral, who gave promise of much able service for the Church, died, after a short illness, greatly lamented by all who knew him.

The Rev. Alexander Boyd Given, for about twenty years a faithful devoted Missionary in the Diocese, has been taken from us.

Canon Evans, a devoted missionary and a loving child of God, has also been called home. The Church has lost in him a faithful servant.

The Rev. A. A. Allen, an old and hardworking missionary, has also gone; he was superannuated.

Mr. Bainbridge, of the Upper Gatineau, has passed away. The door of the Bainbridge home was ever open to the missionary. For more than 30 years Mr. and Mrs. Bainbridge might be saluted in St. Paul's words, "the host of the whole church."

Miss Duncan's death will be keenly felt by many. She was a warm-hearted and liberal friend of the Church. She remembered in her will the work of missions.

Mr. John Fernie was a faithful worker with his pastor, and a regular attendant as delegate at Synod, one of those men who, by quiet performance of duty, contribute to the efficiency of the Church.

Circumstances directed my attention, in my visitation, to the progress made by our Church during the last quarter of a century, as indicated by the churches and buildings erected in the various parishes and missions of the diocese. The improvement in every way is very instructive. It may be remarked that the aim of the Church should be spiritual progress, rather than material; that is true. The chief aim of the Church is winning souls for Christ, Eph. iv. 12., the edifying her members, the promoting their growth in grace, the continued work of the ministry, till we all come unto a perfect man, unto the fulness of Christ; the chief aim of the Church includes continued growth, for her members, in Christ; when an individual soul ceases to grow decay is near; when a parish shows declining life, there is solemn warning we must never forget, the aim of a higher spiritual life. My attention was drawn to the material improvement as indicative of spiritual progress. It was the increasing effort to make the House of God worthy of its name. The House of God is held more sacred. It is kept with more care. Its services are ministered with more thoughtful, reverential order. It is held by pastor and people a "sanctuary." It may be remarked again that formality and superstition could accomplish all this, that also is true, and I shall not controvert the objection, because the controversy would be unprofitable; that which caused me to rejoice was the increasing seemliness of everything connected with the House of God; slovenliness, whether it be in the ministration or in the accessories, not only indicate a slovenly religion, but it also promotes that slovenliness which reaches to the soul and penetrates to the place of secret prayer, if it does not originate there. My rejoicing, therefore, is, that as I looked and reproduced in mind the services of that sanctuary and the life of Christ in that parsonage, I saw and felt the influence of prayer and praise that went forth from that House of God and that home of Divine communion with God, and spread over the parish, and contributed largely to that peace and harmony which so happily dominates our diocese.

I appeal to those who like the Bishop and myself have been called during the ye by the pressing duty placed upon them of visiting our country parishes on behalf of our Mission Fund. Did

you not find that the dread selfishness which so characterizes human nature was greatly softened and overcome by the quickened feeling of what the Church and the parsonage and the pastor have been to father and mother and the members of families in times past, and by the thought of gratitude when they bent before the Holy Table, by the tender memory of the little monument, by the gentle ministrations of the sympathizing voice? I tell you that those churches and parsonages send forth over the population a power for restraining the inroad of evil and for extending the mighty, though gentle influence of the love of God in Christ Jesus, which cannot be estimated.

A young man, long ago, said to one in this city: "You sorrow because we do not more heed your efforts, and well you may, but you little know what those efforts and prayers have done for us." You little know what but for those prayers and efforts we might have been. That truth has often cheered me since.

THE MISSIONARY SOCIETY OF THE CHURCH OF ENGLAND IN THE DOMINION OF CANADA.

The General Missionary Society has been met with a generous response in the Diocese. The Diocese, in endeavouring to obtain the amount expected in consequence of a number of imperative demands, has passed through a rather trying ordeal. Thank God, the Diocese has done its duty, whatever may have been the failure of individuals, and here I have pleasure in expressing my sense of the faithfulness, the wisdom, the enthusiasm with which the Secretary, the Rev. L. N. Tucker, has fulfilled the most onerous duties which devolved upon him, the success which under God has attended this missionary effort of the Church must be ascribed to the blessing of God upon Mr. Tucker's indefatigable labours and wisely directed energies; we must not, however, slacken in our devotion to mission work. I beg your attention to the report which will presently be read by Canon Renaud.

THE MISSION FUND OF OUR DIOCESE.

It is a cause for gladness and deep heartfelt gratitude to God to know that the Mission Fund is in effect free from debt, and those whose names appear on the attached report as having devoted themselves to the most arduous work of soliciting contributions on this behalf have earned and I am sure received, the congratulations as well as gratitude of our people for their intelligent appeal to the sense of justice and righteousness of the members of

our Church. You will, with me, in this recognize an answer to fervent faithful prayer, and give all praise and glory to God.

THE MISSION FUND DEBT.

This is the report as found in "our own missions:"

Much hard work has been done by the Committee appointed to collect the money and something more yet remains to be done in order to give the Mission Fund a balance on the right side. In the rural deaneries of Clarendon and Brome the collections are not yet completed, and there are still some gleanings to be effected in the city of Montreal. The following figures will give a tolerably accurate account of what has been done up to the 31st December:

MONTREAL—

Collected by Dean Evans and Archdeacon Ker, $5,000.00.

NOTE.—Of this amount $3,000 has been subscribed to be paid in 1904.

MONTREAL RURAL PARISHES—

Collected by Rural Dean Dart.

Berthier	$ 15.00
Mascouche	20.00
Rawdon	25.00
Sorel	27.50
St. Lambert	20.00
Total	$107.50

DEANERY OF CLARENDON—

Collected by Rural Dean Bell.

Alleyne	$ 37.50
Wakefield (on account)	12.00
Shawville (on account)	111.25
Thorne	40.88
Aylwin (on account)	34.00
Total (on account)	$235.63

DEANERY OF ST. ANDREW'S—

Collected by Archdeacon Ker.

St. Andrew's	$ 45.00
Grenville	47.35
Lachute	43.50

Papineauville	31.00
St. Agathe	57.00
Mille Isles	39.00
Lakefield	26.25
Buckingham	34.00
Arundel	67.00
Hudson and Como	111.00
Poltimore	15.00
Total	$516.10

DEANERY OF BROME—

Collected by Rural Dean Carmichael.

Adamsville and East Farnham	$ 36.75
Brome	46.75
Bondville	11.60
Sutton and Abercorn	104.75
Knowlton	78.50
Eastman	22.75
Mansonville	43.00
South and East Bolton	11.75
Total (on account)	$355.85

DEANERY OF IBERVILLE—

Collected by Rural Dean Robinson.

Hemmingford	$ 128.00
Edwardstown	127.50
Clarenceville and Noyan	198.25
Lacolle and Napierville	104.00
St. John's, P.Q	151.00
Iberville	16.00
Ormstown	100.00
Chambly	42.95
Sabrevois	11.00
Valleyfield	64.95
Beauharnois	10.75
Huntingdon and Hinchinbrook	204.00
Total	$1,158.40

DEANERY OF BEDFORD—

Collected by Rural Dean Harris.

Stanbridge East	$ 70.00
Philipsburg	84.00
Frelighsburg	55.40

Abbotsford	36.25
Dunham	55.00
Bedford	113.00
Cowansville	108.00
Farnham	116.00
St. Hyacinthe	10.00
Total	$647.65

DEANERY OF SHEFFORD—

Collected by Rural Dean Jeakins.

Boscobel and North Ely	$ 46.95
Granby	215.35
Milton	16.50
Mount Shefford, South Roxton, Warden	78.50
South Stukely	40.00
Waterloo and Frost Village	128.20
West Shefford and Fulford	75.00
Total	$600.50

RECAPITULATION.

Subscribed in Country Parishes	$ 3,621.63
Subscribed in City of Montreal	5,000.00
Gift of late Mr. John Crawford	2,000.00
Total	$10,621.03

In addition to this amount the city and country will probably yield another $1,000.00, though this cannot be stated with absolute certainty. This, however, is certain, that we shall near no more of the Mission Fund Debt of twelve or fifteen thousand dollars.

That this result has been obtained is owing to the labour of the rural deans, who, at considerable sacrifice of time and comfort, undertook the work of collecting in their several districts; and to the untiring efforts of Dean Evans, who did altogether the principal part in canvassing the city and who, as chairman of the Special Committee, gave shape to the whole effort, to get rid of the debt.

ACKNOWLEDGMENTS.

Our thanks are due to the clergy who have assisted the Mission Fund by circulating this paper in their parishes. The present number completes the first year of issue. Whether the Executive

Committee shall see fit to continue it or not cannot at this moment be stated. Should the paper be continued, the present writer now "laying down his editorial pen," bespeaks for his successor the hearty sympathy and support both of clergy and people.

I may be permitted to repeat, however, a few words of my last charge. "The finances of the Diocese cannot be considered satisfactory until the stipends of the Clergy are brought up to the standard proposed by the Canon."

I am pleased to see that for obvious good reasons the Synod will be asked to give the force of a "Canon" to the "resolve" of some time ago, that our expenditure in the future shall not exceed our anticipated income.

I cannot refrain from expressing my conscious personal indebtedness to those clergy and laity whose self-denying zeal carried to a successful issue the determination of the Diocese to be relieved from the burden of unnecessary debt.

There still remains to be grappled with the trying position of the Widows' and Orphans' Fund and the Superannuation Fund

His Lordship, the Coadjutor Bishop, will now read his report.

REPORT OF THE COADJUTOR BISHOP.

MAY IT PLEASE YOUR GRACE:—

Once again I beg to submit to yourself and the Synod of this Diocese a statement of the Diocesan duties I have been permitted to fulfil since the last meeting of Synod.

CONFIRMATIONS, RURAL DEANERY OF HOCHELAGA.

April 9	St. George's, Montreal,	9	Rev. Dyson Hague.
" 10	St. Stephen's, Montreal,	1	Dean Evans.
May 3	St. Mark's, Longueuil,	6	Rev. N. A. F. Bourne.
" 12	Christ's Church, Sorel,	6	Rev. W. M. Seaborn.
" 13	Indian Village,	4	Rev. H. O. Loiselle.
" 19	Grace Church, Mascouche,	6	Rev. A. C. Ascah.
" 24	St. John's, New Glasgow,	6	" " "
" 19	Grace Church, Terrebonne,	5	Rev. F. H. Clayton.
" 29	Church of the Redeemer, Montreal,	6	Rev. H. Gomery.
June 24	St. Jude's, Montreal,	51	Rev. Canon Dixon.
" 25	St. George's, Montreal,	3	Rev. Dyson Hague.
Oct. 18	" " "	1	" " "
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In addition to these visits for the purpose of administering Confirmation, I visited the following parishes, preaching and administering the Holy Communion.

May 5 St. James, Berthier, M. Liebich, Catechist.
" 27 Christ's Church, Rawdon, Rev. W. Davies.
" 27 Wexford, Rev. W. Davies.

CONFIRMATIONS IN RURAL DEANERY OF SHEFFORD.

June 1	St. George's, Granby,	10	Canon Longhurst.
" 4	St. John's, West Shefford,	5	Rev. R. Emmett.
" 5	St. Matthew's, South Stukely.	11	Rev. I. W. Garland.
" 7	St. Luke's, Waterloo,	11	Rural Dean Jeakins.
		37	

I visited the following parishes in the Deanery:

June 2	St. Mark's, Milton,	Rev. H. E. Horsey.
" 3	St. Philip's, South Roxton,	Rev. J. A. Poston.
" 3	St. Peter's, N. Shefford,	Rev. J. A. Poston.
" 4	St. Stephen's, Fulford,	Rev. R. Emmett.
" 7	Christ's Church, Frost Village	Rural Dean Jeakins.
" 8	St. John the Divine, Warden,	Rev. J. A. Poston.
" 9	All Saints', North Ely,	Rev. A. W. Buckland
" 9	St. John the Divine, Boscobel,	Rev. A. W. Buckland

CONFIRMATIONS IN RURAL DEANERY OF BEDFORD.

June 12	St. Thomas., Rougemont,	1	Rev. C. P. Abbott.
" 14	St. James, Farnham,	19	Rural Dean Harris.
" 14	St. Thomas', Stanbury.	4	Rev. J. J. Willis.
" 15	Christ Church, Sweetsburg,	9	Rev. W. P. R. Lewis
" 16	All Saints', Dunham,	10	Rev. H. A. Plaisted.
" 19	St. James', Pigeon Hill,	4	Rev. Austin Ireland.
" 19	St. Paul's, Philipsburg,	8	" " "
" 21	St. James', Bedford,	6	Canon Nye.
" 21	St. James', Stanbridge East,	3	Rev. J. J. Willis.
" 22	St. Paul's, Abbotsford,	1	Rev. H. E. Horsey.
" 23	Christ's Church, St. Hyacinthe,	1	Student.
		66	

On the 18th June I visited the parish of Freligsburg and preached, Archdeacon Davidson, Rector. On account of the serious illness of the Archdeacon, there was no Confirmation.

CONFIRMATION IN RURAL DEANERY OF CLARENDON.

June 28	Christ's Church, Aylmer,	10	Rev. R. F. Taylor.
" 30	Holy Trinity, Masham,	8	Rev. Rural Dean Bell
July 1	St. Luke's, Eardley,	5	Rev. W. E. Kaneen.
" 5	St. Paul's, Shawville,	4	Archdeacon Naylor.
" 6	Holy Trinity, Radford,	5	" "
" 8	St. Thomas, Bristol Corners,	2	Rev. Hector P. Mount
" 9	St. Barnabas', Bristol Mines,	3	" " "
" 14	Schoolhouse, Campbell's Bay,	4	Rev. J. Elliott.
" 16	St. John's Church, Clarke,	4	Rev. J. A. Lackey.
" 18	St. Matthew's, N. Clarendon,	5	Rev. A. A. Ireland.
" 19	St. James', Leslie,	7	Rev. C. Lummis.
" 19	St. Stephen's, Thorne West,	5	" " "
" 22	St. James', Bryson,	2	Rev. J. A. Lackey.
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Apart from these Confirmations I held the following services in the Deanery of Clarendon.

June 29	St. Augustine's, Eardley,	Rev. W. E. Kaneen.
July 2	St. John the Evangelist, Quyon,	Vacant.
" 3	St. Matthew's, North Onslow,	Vacant.
" 7	St. Alban's, Parkman,	Archdeacon Naylor.
" 8	St. Luke's, Caldwell,	Rev. H. P. Mount.
" 15	Service in Schoolhouse at Coulonge.	
" 20	St. Stephens', Thorne West,	Rev. C. Lummis.
" 21	St. George's, Thorne Centre,	" " "
" 22	St. Georges', Portage du Fort,	Rev. J. A. Lackey.

CONFIRMATIONS IN RURAL DEANERY OF BROME.

Sept. 14	St. Augustine's, East Farnham,	3	Rev. F. W. Steacy.
" 18	Christ's Church, West Potton	2	Rev. J. M. Coffin.
" 20	St. Paul's, Mansonville,	13	Rev. E. H. Croly.
" 22	St. Patrick's, West Potton	1	Rev. N. P. Yates
" 23	St. John's Brome	9	Rev. E. P. Judge.
" 24	St. John's, Eastman,	5	Rev. R. C. Brewer.
" 27	St. Paul's, Knowlton,	17	R. Dean Carmichael.
" 28	Holy Trinity, Iron Hill,	6	Rev. G. A. Mason.
" 28	Ch. of the Ascension, W. Brome,	2	" " "
		58	

Apart from Confirmations I visited the following parishes in the Deanery of Brome.

Sept. 15	Grace Church, Sutton,	Vacant.
" 16	All Saints', Abercorn,	Vacant.
" 17	Church of the Good Shepherd, Glen Sutton,	Rev. J. M. Coffin.
" 21	Holy Trinity, South Bolton,	Rev. N. P. Yates.
" 22	St. Michael's, Bolton Glen,	Rural Dean Carmichael.
" 23	Service in Hall, Sutton Junct.,	Rev. E. P. Judge.
" 29	St. George's, Adamsville,	Rev. F. W. Steacy.

In addition to the foregoing, I fulfilled the following episcopal duties:

February 28.—Opened a very beautiful little chapel in connection with St. Stephen's Church, Weredale Park.

March.—Opened the new church at Mansonville. This church, which takes the place of a building long in use, reflects the highest credit on the past and present Incumbents and on the congregation. It is a striking looking building of brick, in an admirable position, and inside the arrangements are perfect, nothing wanting. All the windows are of stained glass and memorial in object.

April 8.—Dedicated pulpit in St. James' Church, Montreal, presented to the congregation by Mr. Moat, of London, England.

June 16.—Held Confirmation in the church in Cowansville. This edifice has been literally transformed, and is now one of the most beautiful and best equipped churches in the Diocese. The chancel is the Memorial gift of Mr. Nesbitt, in memory of his son, and the other alterations and improvements have been made through the united offerings of the congregation.

June 17.—Attended service closing the year of teaching in Dunham Ladies' College. Preached, and afterwards took chair, etc., at the closing exercises of the College. It is gratifying to see how the earnest efforts of a few energetic laymen and the excellent teaching of a well-selected staff, and the judicious and able management of the Lady Principal have all combined to make this College in every way useful to the Church and a credit to the Diocese.

June 20.—Consecrated St. Paul's Church, Philipsburg. This is the third church of the name in this parish. The present building is brick, everything is in perfect order, as far as I could see nothing wanting.

Sept. 13.—Inducted Rev. M. Day Baldwin, M.A., as Rector of All Saints' Church, Montreal.

Sept. 14.—Consecrated the new chancel in Trinity Church, Cowansville.

Sept. 17.—Visited the Church at Glen Sutton, which has been largely renovated and presents within a most pleasing appearance. The parsonage has also been painted.

Sept. 25.—Consecrated the well-built and admirably arranged and furnished Church at Bondville. Other duties were fulfilled as follows:—

Feb. 19.—Preached at opening of yearly meeting of the Woman's Auxiliary.

Feb. 20.—Took closing services of the Sessions.

" 27.—Attended Missionary Convention held in Sutton.

Mar. 11.—Attended Conference in Toronto, between representatives of the Missionary Society of the Canadian Church, and Canadian Church Missionary Society, with reference to the unification of the two Societies.

Mar. 15.—Preached at Grace Church, Point St. Charles.

" 29.—Preached at Church of the Advent, Montreal.

April 5.—Preached at St. Edward's, Montreal.

" 22.—Attended Second Conference in Toronto, between the Missionary Societies, with reference to unification.

April 23.—Attended meeting of House of Bishops, held in London, Ontario.

April 24.—Meeting of the Board of the Missionary Society of the Canadian Church, in London.

April 26.—Preached in Cathedral, Hamilton, for Board of Missions.

April 26.—Preached in the Church of the Ascension, Hamilton, for the Board.

April 28.—Attended Missionary Meeting, Hamilton, for the Board.

July 23.—Preached in St. Mark's, Dorval.

Sept. 9.—Attended Sunday School Convention at Cowansville.

Oct. 8-9.—Attended Semi-Annual Meeting of the Board of Missionary Society of the Church of England, in Toronto.

Oct. 20.—Attended "All American Council of Bishops" in Washington, and read paper.

Nov. 22.—Preached for Missionary Society of the Church of England, in St. James', Montreal.

Nov. 29.—Preached in Church of the Advent, Montreal.

Dec. 1.—Preached in Trinity Church, Montreal.

The following is an epitome of the work done:

Congregations visited..	87
Congregations visited for confirmation..	48
Number confirmed, males 147, females 182....	329

Of these 67 were not brought up in the Church of England.

In connection with this work, I would gratefully thank God for the vigorous health He gave me for its performance and for the preservation of myself and my companion, Rev. J. A. Lackey, in moments of grave peril. My whole country work was to me a great enjoyment, and certainly it would have been my own fault if it had been otherwise, for the kindness shown me everywhere by Clergy and people cannot possibly be described. It is really a great joy for a man moving quickly from place to place, far away from home, to find that he is made "at home" everywhere, and that has been the happy lot of the Coadjutor wherever he went. No resting place seemed strange, or cold to him, "the lady of the house," the children, the clerical or lay head of it, all were friends, with warm welcomes and kind adieus speeding the traveller as he went his rounds "confirming the churches."

The Archbishop has agreed that I should speak to you on the subject of the "Missionary Society of the Church of England in Canada, and of our duty as a Diocese in connection with that Society.

To do this, allow me *first* to define the position of the Society to the Diocese, in order to get rid of the idea that I know is in the minds of some, that the Society and the Church are really distinct organizations, and that the claims of the Society are no greater than those of any other Society formed for a good or holy purpose. Surely, a most mistaken idea, the truth being that the Missionary Society is simply the Canadian Church itself in missionary action.

In England, great missionary societies, such as the S. P. G., and the C. M. S., are certainly organically distinct from the established Church of England the Church has no power even to outline, to say nothing of ordering undertakings, to be embarked on by the societies, neither can the societies legally move the Church into action,—but in the case of the Canadian Church, and the Canadian Society, the facts are wholly different; for our Missionary Society positively exists under a canon of the General Synod of Canada, passed by the bishops, clergy and laity of the whole Church, from Labrador to Windsor, and from the boundary line of the United States to the Arctic Ocean

If you ask when and how the S. P. G. was called into being, we reply, in the year 1701, by King William III., who issued letters patent under the Great Seal of England for the creation of the corporation.

If you ask when and how the C. M. S. was called into being, our answer is equally clear; in the year 1799, when a few godly persons gathered together for the purpose of establishing a volun-

tary Missionary Society, in connection with the Church of England; but if you ask when, and by whom, the Missionary Society of the Church of England, in Canada, was formed, the answer is wholly different.

It was founded in the year 1902, by the Canadian Church, in General Synod assembled, and established in accordance with a canon passed by that body through the unanimous vote of the bishops, clergy and laity of the whole Church.

And that canon having been passed by the highest and ultimate legislative body of the Church, demands the loyal and earnest observance of every member of the Church, just as much as the canon regarding the "Table of Degrees" passed by the same body.

Of course, canons can be amended or expunged by the same body that called them into being, and this canon is no exception: but this possibility only emphasizes the fact that the Society is in effect nothing more or less than a great Standing Missionary Committee of the General Synod; subject at any time to such changes or alterations as the higher body, through orderly procedure might will to make.

Now, notice how the body called the Missionary Society has been constituted.

The work of the Society is conducted by a *Board of Missions*, consisting of every bishop in Canada, and all the members, clerical and lay, composing the Lower House of the General Synod.

A more perfect *identification* of the Society with the Church, and the Church with the Society, you could not possibly have, for the General Synod, through the bishops, and duly authorized delegates, represents the whole Canadian Church, and that General Synod constitutes the Board of the Society; in other words, the whole Church through representation forms the Board of Missions.

Such a large body as this, of course, requires an *Executive*, and such Executive is entrusted to a "*Board of Management*."

In the constitution of this Board, the identity of the Church with the Society, and the Society with the Church, is most carefully maintained, for it is composed of all the Canadian bishops, two clergymen and two laymen elected by each Diocesan Synod in the Dominion, and the officers of the Society.

At each meeting of the Board every diocese has its voice through its bishop and diocesan representatives, and business is conducted on the lines natural to all Boards.

Everything is done by resolution of the Board.

Diocese A may object to the spirit or wording of a resolution: if so, it has the clearest right to express its opinion through its delegate; through the force of that expression it may bring round

the mind of the Board to its opinion, but if it does not do so, then, as the minority, it is loyally bound to the whole Church to endeavour to carry out the will of the Board within the Diocese.

Now, notice the mode of procedure adopted by the Board of Management to ensure a reliable income.

At the beginning of each year, all the needs for Home and Foreign work are before the Board, and in due time it proceeds to apportion, or allot to the Diocese the share that it is supposed each might fairly be expected to contribute to the sum necessary to be raised as income.

At the meeting where this allotment is made each diocese is represented by its bishop and the two clerical and lay delegates appointed by the different Diocesan Synods.

Any diocese can object to its proposed allotment as insufficient, or too high, and, of course, in such a case efforts would be made by the Board of Management to accommodate matters; but whatever the final amount agreed on may reach, each diocese is in duty bound to exercise earnest diligence in meeting its share of the total amount asked for by the Board.

Advance now one step further. The allotment agreed to by the Board of Management and the amount assigned to each diocese comes before the Synod of each Diocese for sub-allotment to the different parishes.

Here, the clergymen and delegates of each parish or mission have a perfect right to object to excess of allotment or otherwise, but once the allotment, as a whole, is arranged by the Diocesan Synod, each parish becomes bound as far as honest effort is concerned to raise within the year the amount allotted after the objection to the allotment proposed has been heard and settled for the very apparent reason that the Board of Management is bound to meet ITS pledged liabilities to the various dioceses or enterprises with which it is connected in Home or Foreign work.

I trust that I have now made clear that the Missionary Society is simply the whole Church of England in Canada in missionary action, that its rules and regulations are framed by the action of the Church authorities; that its schemes are essentially the Church's schemes; that its success is the Church's success, and *its failure*—in province, in diocese, in parish—the *Church's* failure.

Now, notice the benefit which already has accrued to the Church as a whole, through the existence of this Society.

It has brought clearly before the Church the *grave responsibility* which rests upon it as a *Missionary* Church.

The day for selecting pet work and helping this bishop or that bishop because of popular or private fancy is ended.

All Canada appeals to us, all its heathen races, all its thousands of settlers pouring into the country, all the Missionary Bishops, all the Missionary Clergy, all the Church Mission schools and hospitals, all the points of missionary advantage, all the foreign mission work, which the Church of England in Canada has undertaken, in short, all the Church work ever increasing, and lying outside of the help, which the great heart of the Great Mother Church still generously affords us, all this work faces us, and says, "Here is your field; for this you are ACCOUNTABLE to the Lord of the harvest."

Now, do not mistake me.

I am not amongst those who speak as if the Church of England alone stood responsible for meeting the religious needs of this grand country, or of ignoring the work of others, whose generosity in supporting Canadian missions, is at times as apparent as the zeal of their missionaries is at times undeniable.

But thank God, the Church of England is "called of God and chosen" to a clear and unmistakable work in this great land, namely, *our share*, our *large share* in its evangelization, and we would be unworthy of the name of a Church, and shamefully recreant to duty, if we sat tamely by and watched others doing the duty that is ours by right, reaping in fields that by nature belong to us, and storing what should be our harvests in their barns.

Now, I believe that this Society has awakened us largely to *our responsibility*, at least to our own people, to the patent facts that the Church that baptizes is the Church that shou'' ary; that we should meet our people as they enter this great land and keep them as our people after entry.

The waking up of the Church to this responsibility is a cause of the deepest gratitude to God, and is in every way remarkable.

It was a bold venture of faith to demand from the Church for the first year of the Society's life a cash income of $75,000.

But the demand, thank God, has largely created the supply through clergy and congregations realizing their *responsibility*, for wherever, all over the Dominion, the clergy conscious of that *responsibility* led the movement, and *guided* its advance, the increase of offerings to the new Society over those offered to the old has been more than gratifying.

Poor missions that had been offering $2 or $3 offered $10, well-to-do parishes rose from $50 to $250, and richer parishes from $500 or $700 to $2,000 or $3,000; the scale of giving was uplifted in a wonderful way, and the list of contributors in such centres of success covered all classes.

A great English statesman sent out a message to the Empire a few weeks past, in the words, "learn to think imperially."

It seems clear to me that the Church in Canada is learning "to think and act unitedly," that the field of view that lies before the hardest worked missionary in his lonely mission is no longer narrowed to the field of his own work, nor bounded by the interests of his own Diocese, nor confined to his own province, but that he, in common with many others, at last, at long last, is having his holy vision of the City of God, of a great united fast welded together Canadian Church, not rising as Augustine saw it on the crumbling ruins of a worn out empire, but as one united living force of God; ready to do and dare in a virgin Christian land what the old Church did and dared in a heathen empire.

O! my brethren, clergy and laity, no nobler earthly vision was ever flashed by God before the eyes of man, than a new country of gigantic extent, of marvellous natural resources, capable of the noblest destiny, *with the Church of God in its midst*, seeking to mould and fashion that destiny for the glory of God and the welfare of man. Shall it be, or shall it not be? It largely rests with us to say, yes, or no.

I am well aware that some find it no light thing to meet the demands made by the Board in addition to local and diocesan demands.

But the Board levies no tax, issues no monetary ukase; it simply expects every clergyman through parochial organization, or otherwise, to see that once every year the families in his parish or mission are given an opportunity to help the Canadian Church in its missionary enterprises.

Wherever this is carefully, prayerfully and systematically done, the clergyman has met his share of the *responsibility*, for he certainly cannot be blamed, if after preaching earnestly on the need of the work, and having that work brought personally into the homes of his people, the allotment on this parish should fail to reach the required amount, he has done what he could, and possibly his people for the time being have done what they could, and neither priest nor people could be expected to do more.

But nothing short of this can be expected to bring *success*, nothing in any parish can have a *heart* in it, if the head of the parish does not fully realize that as a *leader in the Church*, whatever the *Church* as a whole moves to do, the *responsibility* rests on him within his field to give force to the movement.

Hence, I hold we, as clergy or laity, have no inherent right to stand outside of, and apart from a movement inaugurated by the *whole Church*, from personal feelings with regard to such movement, for, even though one may think the *whole Church* ill-advised, and its action rash or unstatesmanlike, one must remember that there

may be many in the parish which he ministers to, who think very differently on the subject, who thank God that at long last the Church of England has risen to face its duty towards the mission field of this and foreign countries, and who have a right to expect an earnest uplifting call to be made to them within their own parish to assist the Canadian Church in doing its work.

And apart from this, surely, he could scarcely hope to meet his *responsibility*, who would set his personal opinion against the voice of the *whole Church* of which he is the servant, and leave untried, or try apathetically within his own field what the whole Church has asked him to try *earnestly*.

It was not thus that St. Paul thought of the position that both himself and Timothy stood in towards the Corinthian Church, when, in writing of the work of the Sacred Ministry, he said: "For we preached not *ourselves* but Christ Jesus as Lord, and ourselves your *bond-servants* for Jesus' sake—apostle, divinely commissioned to issue commands to the Church and the slave of the Church to obey the commands when issued.

Now, how does the Church, as a whole, stand, with regard to this movement? What is the verdict of its first year's work in meeting the prospective demands of its first year's existence.

The General Synod asked the Church throughout the Dominion for $75,000, and the Society has received in answer to its appeal $72,764. Some dioceses have fallen short of their allotment, but so bountiful has been the response of other Dioceses that if those that have fallen short had just met their allotment, and nothing more, the income of the Society for the first year would have been $78,000 instead of the $75,000 asked for. Hence, spite of the failure of some dioceses, there is much to encourage the Canadian Church to persevere in this great movement, and much to be grateful to God for.

It is clear that the Church is waking up to its responsibility, that the Spirit of God is clearly showing it its duty.

Now, how does the Diocese [illegible] real stand?

I deeply regret to say that [illegible] fallen short of our allotment by $1,436.

The figures of the failure will be laid before you in the Report of the Missionary Committee of this Diocese. Some of the congregations, amongst them, to their honour be it said, some of the *weakest and poorest*, have done well; but take the figures as they appear, and they teach us the lesson, that if the Church in Montreal seeks to face its responsibility, it will have to lay hold of this matter with a far stronger grip than it has yet done.

It seems unfortunate that side by side with our efforts to raise the allotment ran the far larger effort, so wonderfully successful

as far as money was concerned, of practically clearing off the heavy debt on our own Mission Fund.

But the fact remains that as a Diocese we are deficient, that we have fallen short of what we ourselves and others expected from us, and the knowledge of this fact should not be regarded as a slight thing, but rather as a strong incentive to show in our efforts in the future that we regret deeply the deficiencies of the past.

In closing, Your Grace, allow me to add to your words my own deep sense of the lasting debt of gratitude that the whole Diocese owes to the clergymen who, under God, have been the channels which have brought light unto our darkness in connection with the debt on our Mission Fund. Their strenuous work should not alone be recognized, but their names should be noted:

The Dean of Montreal.	Archdeacon Ker.
Rural Dean Robinson.	Rural Dean Harris.
Rural Dean Jeakins.	Rural Dean Carmichael.
Rural Dean Dart.	Rural Dean Bell.

You will remember, Your Grace, in years long passed and gone, that some, who were not Church dignitaries, were in the habit of saying that Church dignitaries were "useless ornaments." As far as the Diocese of Montreal is concerned, that can be no longer said, for to-day we owe to these gentlemen appointed by Your Grace, to dignified offices in the Diocese, what no ordinary resolution can well express, the lasting gratitude of every Church member, who claims to have a grateful heart within the Diocese of Montreal.

ARCHBISHOP'S CHARGE CONTINUED.

In continuing my charge, let me here bring in the Archdeacons' reports.

REPORT OF THE ARCHDEACONRY OF CLARENDON, FOR THE YEAR 1903.

Your Grace,—I have visited the following parishes during the year: Hull, Aylmer Eardley, Onslow, Bristol, Clarendon, Portage du Fort, Campbell's Bay, Thorne, Chelsea, North Wakefield and Alleyne.

The Church can never hope to be free of difficulties, but I can truthfully say that, on the whole, she is making satisfactory progress throughout the Archdeaconry.

The foundation has been built for a church at Campbell's Bay, the corner-stone of which was laid by His Lordship, Bishop Carmichael, on the 14th of July, and at Ironsides a building has been purchased and fitted for use as a church.

With Your Grace's permission, I will give the remainder of this report the character of a brief history of some of the older parishes of the Archdeaconry, beginning with that of Hull, which, seventy-five years ago, embraced the whole territory north of Ottawa, from Buckingham, westward, and which is the oldest parish on the Upper Ottawa.

W. H. NAYLOR,
Archdeacon of Clarendon.

January, 1904.

I will give some extracts from Archdeacon Davidson's report. "The Rev. Rural Dean Jeakins transmitted the accompanying altogether admirable report of his Deanery of Shefford in good season. I am confident Your Grace will appreciate the clear lines and encouraging spirit evinced by the Shefford report, and will commend the painstaking and laudable performance of the duties of his office by Rural Dean Jeakins." I regret that lack of space forbids my giving these valuable reports; they will appear in the Synod proceedings. I must content myself with another extract.

"Your Grace's trusted lieutenants have acquitted themselves nobly in their stewardship, sparing no labour and give a clear summary of parochial activity throughout their several spheres. The Deanery of Iberville, largely exceeding any other of the three in number of parishes, by its special successes and enterprises takes a foremost place.

The paucity of clergy as well as of the laity attending the Deanery meetings deserves noting and calls loudly for remedy. The Church cannot reach waiting possibilities, except by zealous co-operation, a slimly attended Deanery meeting denies a first principle of strength and argues apathy in those whose duty it is to be forward in every good work, and invites reproach from an observing perchance cynical world. Obedience to apostolical precept, "looking each * * * to the things of others," would imply a reversal of a singular neglect.

The temporalities of the Church have nevertheless been regarded with living interest and the aggregate of the contributions of the year must be gratifying to Your Grace. Your own pastoral observations and that of your much loved Coadjutor will corroborate a pleasing transcript of spiritual work. The domiciliary application in behalf of removal of the Mission Fund deficit on the part of the Rural Dean cannot meet with adequate praise. We may say, from results, "The LORD went with them." I regret that through urgency of transmission I cannot cast upon these admirable reports more than a cursory glance.

ARCHDEACONRY OF MONTREAL.

The Lord Archbishop of Montreal:—

ASSISTANCE FROM CLERGY AND CHURCH-WARDENS.

YOUR GRACE.—

In the course of my visitation I discharged the duty of "reporting from time to time" to Your Grace any matters which seemed to require immediate attention. I desire now to express my great obligation to the kindness and hospitality of the clergy and church-wardens, and their families, who have everywhere done their utmost to facilitate my work as Archdeacon, and to make it happy.

ACCOUNTS AND STIPENDS.

The accounts are well kept and the stipends of the clergy are paid with laudable punctuality. But, in general, the stipends seem to be at the figures of many years ago, having not materially increased with the prosperity of the country and the cost of living.

REGISTERS.

The registers of baptisms, marriages and deaths are in general carefully kept; but there are complaints that witnesses sometimes neglect to enter their names.

When asked whether the Government book is intended to be an original record, or merely a copy of the parish book, I have advised that both books ought to be independent original records.

REPAIRS, IMPROVEMENTS AND INSURANCE.

To mention in detail all the repairs and improvements recently made would be to append lists, long or short, to the names of a very large number of the churches, parsonage houses, and graveyards in the Archdeaconry. Everywhere there appeared a spirit of enterprise, and a reverent and loving zeal in making the churches, etc., as well ordered and beautiful as possible. Wherever special repairs were required, the church-wardens willingly promised to have them done, and I have since heard of the fulfilment of these promises.

The Church property seems to be fully protected by insurances.

THE BUILDING OF RECTORY HOUSES.

Where parishes have seemed ripe for such an undertaking, I have advised the erection of rectory houses as soon as possible; and I understand that the church-wardens of several parishes are taking this matter into favourable consideration.

A comfortable residence in the centre of the population and near to the church is not only a great boon to the clergyman, but it adds to the attractiveness of the parish, and, consequently, to the ability to secure the services of a competent incumbent when a vacancy occurs. In this important respect, a parish without a suitable residence for the clergyman may sooner or later find itself in a weak position.

EXTENSION OF TWO OLD PARISHES AND ERECTION OF TWO NEW PARISHES.

Subject to the approval of Your Grace and the Chancellor (which I understand to have been obtained), and after consultation with the neighbouring rectors, I have, in my capacity as Rector of Montreal, sanctioned proposals from the Rectors of St. Thomas' and St. Mary's Churches, in this city, for the extension of their parishes northward into the present territory of the Rectory of Montreal, in order to meet expected needs in the neighbourhood of the new Canadian Pacific workshops.

Many years ago I promised to promote (so far as my power goes) the erection of two new parishes out of the Parish of Montreal, around the Mission Churches of The Ascension and St. Cyprian. The good work done by the Rev. J. L. Flanagan, at the Church of the Ascension, and by the St. George's Y. M. C. A., at St. Cyprian's, has placed these two churches in a position to obtain the fulfilment of my promises, by my assigning to both churches independent parishes with limits approved by Your Grace, and satisfactory to all concerned.

I presume that, if Your Grace's lawyers so advise, these changes will be ratified by Synod in due course.

I pray that God's presence and blessing may abound in these four parishes.

COMMUNICANTS' REUNIONS.

I had the privilege of preaching and celebrating Holy Communion in a large number of the churches visited, and almost everywhere the occasion seemed to be observed as a Communicants' Re-

union, a large proportion both of the old and young forming the congregations, coming forward to the Lord's Table. It was most cheering and deeply impressive to witness these indications of spiritual earnestness and devoted Christian work.

I have the honour to remain,

Your Grace's faithful servant.

J. G. NORTON,
Archdeacon of Montreal.

ARCHDEACONRY OF ST. ANDREW'S.

My Lord Archbishop,—

Since I was appointed Archdeacon in May, 1902, I have visited all the parishes and missions in the Archdeaconry; some I have visited *three* times, some *twice*, and all at least once.

I have to report the property of the church in good order, and, so far as I have been able to ascertain, adequately insured. The registers of Civil Status are excellently kept, and the stipends of the clergy have been duly paid. Once again the parish of Grenville takes a first place in the treatment of its Rector; on Christmas Day, it presented Mr. Fitzgerald with an offertory of over $90. I would not mention this here were it not for the fact that over and above all such repeated tokens of affection, the people of Grenville pay the *whole* of their clergyman's stipend, and not only so, but contribute most sympathetically to almost *every* Church undertaking.

Hudson Heights.—Last year, the house used as a parsonage at Hudson Heights was burned, as was also the house used as a parsonage at St. Agathe. It is a cause of thankfulness to us all that there was no loss of life, nor even personal injury sustained by either fires. Nor was there any loss of church property in either case, both buildings being of private trust or ownership.

Though our people at St. Agathe are very few in number, they are strong in the desire to help themselves; and under the leadership of a man so greatly esteemed as is Mr. DesBrisay, they are sure to find a satisfactory way out of their difficulties.

At Hudson Heights, a fine new rectory is under construction and will be ready for occupation this year. Thanks to the energy of the Rev. Hy. Bancroft and his flock, the new rectory will be a credit to Hudson Heights and to the Archdeaconry of St. Andrew's. It will, of course, be owned by the Church in the same way as rectories throughout the Diocese.

At Buckingham a fine new church was opened and consecrated last summer. It stands on the site of the former church and com-

mands a magnificent view of the country. It is to the great credit of Mr. Overing and the people of Buckingham that, in these days of debts and mortgages, the building was opened free of encumbrance.

It is impossible not to be concerned about the smallness of the incomes of some of the clergy in the Archdeaconry. Not that the clergy themselves are finding fault. I have not heard a complaint, or even a murmur from any one of them on the subject. But their silence would not justify me in failing to call attention to the matter. Everywhere and in every thing the cost of living has greatly increased of late, so that the purchasing power of five or six hundred dollars is much less to-day than it was ten (10) or even five (5) years ago. Improvement in present conditions can only be reached through increased local liberality and not by way of help from outside sources. Only in the most exceptional cases ought the Mission Fund be called upon to contribute two-thirds or even half of the clerical income, and it ought to be the constant aim of every mission to do without such aid, and to stand upon its own feet, as soon as possible.

I cannot close this official report without telling Your Grace of the great brotherly kindness of the clergy in aiding me in the recent canvass for the Mission Fund Debt. Not only did they entertain me in their homes, but day after day, for the better part of two months, they drove with me across "hill and vale," over roads that were, in places, no roads at all. The companionship of the clergy made the work of collecting very pleasant, and for such success as attended our efforts the credit belongs to them rather than to me.

JOHN KER,
Archdeacon.

Grace Church, Montreal, Jan. 15, 1904.

OUR OWN MISSIONS.

The paper "Our Own Missions" has been most useful in disseminating throughout the Diocese much-needed information concerning our own mission work. Under the wise editorship of the Venerable Archdeacon Ker, the paper has made itself acceptable everywhere. I hope you will make arrangements for its continued publication.

SABREVOIS MISSION.

This is the Mission's Year of Jubilee. I shall now simply draw your attention to that fact, by some extracts from the Rev. H. E. Benoit's report to me, leaving to the Principal to report concerning the College and the Pastor to speak of the mission in his address at the Missionary Meeting on Wednesday evening.

The Jubilee celebration of the Sabrevois Mission, which was to have been held on the 13th of February, having been postponed by the Sabrevois Committee (in order that the matter should not be lost sight of), I beg to place before Your Grace some facts relating to this work, which you may think of sufficient importance to bring to the attention of the clergy and laity in the Diocese of Montreal.

"The Church of England should have its doors wide open, and all her clergy should be stimulated to direct to these doors all speaking the French tongue and desirous of worshipping in that language. These may be assured that in the Church of England they will find a pure and true branch of the Catholic Church.

"I desire also to bring to Your Grace's attention the fact that the present year marks the Jubilee anniversaries of three very important events in the history of the Sabrevois Mission. The first annual meeting of the Colonial Church and School Society in the Diocese of Montreal was held in the large school-room, under St. George's Church, on the 13th of January, 1854; secondly, this Society was incorporated in the same year, and lastly, the first Sabrevois College was opened in the town of St. Johns, Que., on the 8th of November, 1854.

"That the work of this Mission has been successful no one can deny. It is clearly demonstrated by the fact that 16 French Canadian converts, or the sons of converts are now in the active ministry of our Church; more than 3,000 young people have been educated in its schools, and it has given to the Missionary Society of the Church of England in Canada its present very efficient general secretary.

"Such a work cannot but deserve some special notice from Church people to mark its completion of half a century of successful endeavour, and I would earnestly plead that action be taken, if possible, at the Synod meeting to make this Jubilee year one of permanent benefit to the Sabrevois Mission, a mission which one of the most learned and most devoted bishops of the Canadian Church has declared to be one of the handmaids of the Church of England in Canada; a mission, too, which is possibly destined to be one of the chief supports of the Church in this Province."

THE MONTREAL DIOCESAN THEOLOGICAL COLLEGE.

I have to report an important change in the staff of the College. The Principal, Rev. Dr. Hackett under whose energetic management the College had made great progress, resigned the principalship in June last, in order to accept an important appointment in the Church in Ireland.

The Revd. Elson I. Rexford, one of the alumni of the College, was selected for the vacant post. Principal Rexford entered upon his duties at the beginning of the new year. The Principal had already won the esteem and confidence of the community by his devotion to the interests of education, and I feel sure with God's blessing, the College under his care will continue to prosper. The Professors Abbott-Smith and Howard, and Mr. Coleman, have done their work well.

The College has lost its greatest benefactor, A. F. Gault, the father of the College. The loss of his princely gifts and wise management will be felt more than all in the College. Another generous benefactor has gone, Miss Eliza Duncan, the founder of the "John Duncan Chair of Dogmatic Theology." The Western dioceses are imposing upon our College weighty obligations in a demand for men and for their training. If means are provided the College will open its doors to men preparing for this work. Thank God, the friends of the College will endeavour to meet the demand for increased income.

DUNHAM [illegible]S' COLLEGE.

It is only necessary here to state my conviction formed from my knowledge of the College, "that it gives the fullest possible value for the remarkably small fees charged." I add "the educational standing of the teachers is worthy of the consideration of parents, for it at once is a guarantee that, in addition to the advantages which the College presents as a boarding-school, the teaching is of an order that secures the highest intellectual development." This is an extract which I adopt from the report of the Executive Committee, who richly deserve our gratitude for their honorary and painstaking supervision. The report should receive careful examination. The Lady Principal, Miss O'Loane, the Lady Vice-Principal, Miss E. L. Baker, and staff, possess our fullest confidence.

THE WOMAN'S AUXILIARY.

I cannot speak too highly of this work. By the last report I learn that the total receipts were over $5,700. There are 70 branches in the Diocese. I strongly recommend every pastor to organize a branch in his parish and to take an active interest in its working; he will find that it will greatly benefit his own parish. It is a wise act to form Junior Branches, enlisting the young adds greatly to the vigour and efficiency of the Auxiliary.

The officers of the Montreal Diocesan Branch deserve the warmest thanks of the Diocese for the spiritual tone always maintained in conducting its business, and I may be permitted specially to thank the President, M.s. Holden.

DIOCESAN INSTITUTIONS.

The various reports will be read in due course. The "Andrews Home," under Canon Renaud's affectionate and efficient care, continues to be the Home and Friend of the Immigrant. Canon Renaud's management is quite satisfactory.

The "Church Home" has lost a warm friend and wise first directress in Mrs. Waddell. Mrs. Wolferstan Thomas has been appointed to the office—an able guide.

The Rev. E. McManus, city missionary and hospital chaplain, furnishes a full report of his work. It reveals the fidelity with which his arduous duties are fulfilled.

The Girls' Friendly Society, the Young Men's and Young Women's Christian Associations, and that of the King's Daughters have, with devotion, done their part in promoting the best interests of the Church.

THE S. P. C. K.

Almost every parish and mission in the Diocese is indebted, some very largely, to the S. P. C. K., for grants of money and literature. You will be pleased to have an opportunity for showing that you are grateful for such generous and unfailing aid. The Sunday nearest the 8th March is the time appointed to make an offering of thanks to the Society.

THE MISSION TO THE JEWS.

We must never forget St. Paul's reasoning, Rom. xi.12,15. "Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, *how much more their fulness?* For, if the casting away of them be the reconciling of the world, *what shall the receiving of them be but life from the dead?*" Nor must we close our eyes to the progress of conversion. A noted professor says: "More Jews have been brought to Christ in the last century than during the whole Christian era before." Another professor writes: "Thus, this land, beloved as no other, wept for as none, longed for and hoped for as none, the land of promise, the apple of the eye of God and man, the cradle of truth and freedom, which we will

think of as the Garden of God, with angels ascending and descending as of old," is rapidly becoming the home of returning Israel.

Our missionary of this city is Mr. Neugewirtz. He would be glad of an opportunity to give a brief address.

I close, by endeavouring to meet a difficulty, which has more than once been submitted to me during the past year. It has been put in this form: "I have been in this parish several years, and I feel that a change would be good for the people and beneficial to my ministry." It has also taken this form: "I do not see that I make any impression upon my mission; the people are as selfish and as sordid as when I came amongst them; my work is in vain; I can hardly point to one fearing and serving God. What ought I to do?" My answer has taken various shapes, but the pith has been this: "Work and pray, and have faith in God." I may premise, however, that such men, in the extreme, are not many, though the temptation is not uncommon, and I may add, I have here put the difficulty in my own strong terms: nevertheless, this restless, desponding spirit does injury to the soul, weakens the parish and unsettles the Diocese; therefore, my closing words relate to this question and are addressed to the restless. Beloved, why despond? why be restless? was it not at the call of God that you entered upon your present sphere. Has God forsaken His work? Remember it is God's work, and it is God that gives the increase. But still more, are you alone in striking for those souls? Is not Jesus, with infinite love, going in and out amongst them, and striving for their salvation? You intercede for them. Does not Jesus join His intercession with yours on their behalf? Be patient. Is not the law: "First the blade, then the ear, after that the full corn in the ear;" but before even the blade, the roots must strike steadily down, and often the deeper and longer the surer the harvest. Beloved, those restless men have our sympathy; but they must also have our admonition. Brother, take heed, lest this restlessness be a temptation of the devil, a temptation to deprive you of the strength that comes through the manifestation of God's blessing on your ministry. Brother, I have seen such seasons of despondency and apparent failures (where there has been humble trust)—I have seen these seasons followed by thirty, sixty and a hundred-fold.

Beloved, be patient, be much in prayer, and have faith in God.

Behold the husbandman waiteth for the precious fruit of the earth and hath long patience for it, until he receive the early and latter rain. Be ye also patient, stablish your hearts, for the coming of the Lord draweth nigh.

LIST OF COMMITTEES APPOINTED BY THE ARCHBISHOP FOR 1904.

STANDING COMMITTEES.

COMMITTEE ON CANONS.

The Right Rev. Coadjutor Bishop, The Dean, Mr. Chancellor Bethune, K.C. (Convener), Dr. L. H. Davidson, K.C., Dr. T. P. Butler, K.C., Canon Baylis.

COMMITTEE ON CHURCH PROVISION FOR THE LUMBER DISTRICT.

Archdeacon Naylor (Convener), Revs. Rural Dean Smith, R. C. Brewer, Rural Dean Carmichael, C. Lummis, R. F. Hutchings, W. F. Fitzgerald, J. H. Bell, J. J. Willis, H. Naylor, Messrs. R. White, R. G. Howard and J. Quaile.

COMMITTEE ON M. S. C. C.

The Dean, Canon Renaud (Convener), Revs. A. French, G. Osborne Troop, E. Bushell, J. A. Lackey, H. Naylor, S. A. Mills, Dr. Symonds, Messrs. R. W. Shepherd, Dr. L. H. Davidson, K.C., Geo. Hague, H. J. Mudge, A. B. Haycock, together with the Archdeacons and Rural Deans.

MEMBERS OF DIOCESAN SUNDAY SCHOOL ASSOCIATION.

Ven. Arch. Naylor, Revs. Rural Dean Carmichael, Archdeacon Ker (Convener), J. A. Elliott, F. A. Pratt, Dr. L. H. Davidson, Messrs. R. H. Buchanan, C. Manning, H. J. Mudge, Geo. Prowse, A. P. Tippet, A. B. Haycock.

COMMITTEE ON WORKS OF MERCY.

Revs. E. McManus (Convener), Canon Ellegood, R. Hewton, Archdeacon Ker, F. A. Pratt, H. Gomery, Canon Renaud, Rev. H. T. S. Boyle, Rev. J. A. Elliott, Dr. T. P. Butler, Mr. A. M. Crombie and Mr. Robert Hamilton.

COMMITTEE ON PRINTING.

Messrs. C. Garth, R. White, E. R. Smith, Rev. Canon Rollit and Rev. Canon Baylis (Convener).

COMMITTEE ON SUPERANNUATION FUND.

Dean Evans (Convener), Archdeacon Davidson, Archdeacon Ker, Rural Dean Robinson, Rural Dean Harris, Rev. N. A. F. Bourne, Rev. W. W. Craig, Rev. Frank Charters, Messrs. Dr. L. H. Davidson, Richard White, E. R. Smith, F. H. Mathewson, A. P. Willis, H. J. Mudge, S. Carsley.

COMMITTEE ON BOOKS AND TRACTS.

Dean Evans, Archdeacon Naylor, Canon Empson, Archdeacon Norton, Canon Longhurst, Canon Nye, Archdeacon Ker, Canon Renaud, Revs. H. Gomery, E. McManus, F. Charters, W. F. Fitzgerald, Rural Dean Jeakins, J. W. Dennis, Messrs. Dr. Alexander Johnson, Dr. L. H. Davidson (Convener), Canon Baylis, Principal Rexford.

COMMITTEE ON FRENCH WORK.

Dean Evans, Revs. Canon Nye, B. P. Lewis, D. Lariviere (Convener), Rural Dean Robinson, Canon Dixon, Archdeacon Ker, Rural Dean Sanders, A. French, H. Jekill, H. E. Benoit, N. P. Yates, H. E. Horsey, W. F. Fitzgerald, Messrs. Dr. L. H. Davidson, G. F. C. Smith, H. J. Mudge, Geo. Burnford, Geo. Hague.

COMMITTEE ON DEACONESSES.

The Lord Archbishop, Rev. Canon Chambers, Messrs C. Garth, Archd. Davidson, the Chancellor, Dr. Butler, Richard White, the Clergy in the City, Rev. Rural Dean Smith, Messrs. W. W. L. Chipman, Herbert Wallis, Judge Foster, F. Whitley, Dr. L. H. Davidson (Convener).

COMMITTEE ON STATISTICS.

The Dean (Convener), Revs. G. Abbott-Smith, E. P. Judge, J. L. Flanagan and the Rural Deans.

COMMITTEE ON DUNHAM LADIES' COLLEGE.

Ven. Arch. Davidson (Convener), Revs. Principal Rexford, Canon Chambers, Frank Charters, Rural Dean Robinson, Canon Longhurst, Rev. H. Plaisted, Rev. W. P. R. Lewis, Rev. J. A. Elliott. Messrs. Charles Garth, H. F. Williams, E. L. Watson, E. Buzzell, F. H. Mathewson.

SPECIAL COMMITTEES.

ON BETTER OBSERVANCE OF THE LORD'S DAY.

The Dean, Archdeacons Norton and Naylor, Revs. Canon Renaud, G. Osborne Troop (Convener), Archdeacon Davidson, E. McManus, Canon Chambers, Rural Dean Carmichael, Rev. W. A. Fyles, Rev. Canon Dixon, Rev. H. P. Plumptre, Dr. L. H. Davidson, Messrs, H. J. Mudge, A. P. Tippet, A. P. Willis, J. T. Sadler, W. H. Robinson, Alex. Pridham, George Young.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.

Officers for 1904.

President, *ex-officio*, the Lord Archbishop.
1st Vice-President, the Right Rev. the Coadjutor Bishop.
2nd Vice-President, Ven. Archdeacon Davidson.
1st Lay Vice-President, Dr. L. H. Davidson, K.C.
2nd Lay Vice-President, Mr. W. H. Robinson.
Hon. Treasurer, Mr. R. H. Buchanan.
Hon. Secretary, Rev. Frank Charters.

Council.

Rev. E. McManus, Canon Chambers, Canon Renaud, Canon Dixon, Rural Dean Dart, Archdeacon Naylor, Canon Nye, Archdeacon Ker, Revs. A. French, Rural Dean Carmichael, W. A. Fyles, H. Naylor, H. Bancroft, N. A. F. Bourne, Mr. H. J. Mudge.

ON CARING FOR THE SPIRITUAL WANTS OF YOUNG CHURCH PEOPLE COMING TO MONTREAL.

City Clergy and Lay Delegates of City Congregations and Messrs. Geo. Hague, Dr. Johnson, W. L. Bond, Ven. Archdeacon Norton (Convener).

COMMITTEE ON MARRIAGE LICENSES.

Ven. Archdeacon Davidson (Convener), Dr. L. H. Davidson, Ven. Archdeacon Ker, Rev. Canon Baylis, Dr. T. P. Butler, Dean Evans, Mr. E. L. Watson, Dr. Alex. Johnson.

COMMITTEE ON MEMORIAL NOTICES OF DECEASED MEMBERS.

The Very Rev. The Dean (Convener), Dr. Davidson, K.C., Archdeacon Ker, Archdeacon Norton.

REPRESENTATIVES FROM THE SYNOD ON THE CORPORATION OF THE ANDREWS HOME.

The Coadjutor Bishop, Dean Evans, Archdeacons Davidson and Norton, Revs. Canon Renaud, R. Hewton, Archdeacon Ker, Rural Dean Carmichael, Messrs. C. Garth, Dr. L. H. Davidson, K.C., the Chancellor, Geo. Hague, H. J. Mudge, Edgar Judge, C. E. Gault and W. L. Bond, B.C.L.

The Lord Bishop is a Charter Member.

TO REPRESENT THE SYNOD ON COMMITTFE OF THE PRISONERS' AID ASSOCIATION.

Rev. Dr. Symonds and Mr. H. J. Mudge.

COMMITTEE ON EVANGELIZATION OF JEWS IN MONTREAL.

Rev. G. Osborne Troop (Convener), Dr. L. H. Davidson, K.C., Rev. Canon Chambers, Dean Evans, Revs. Dr. Symonds, Canon Renaud, Mr. H. J. Mudge.

COMMITTEE ON DEVOTIONAL MEETING BEFORE THE SYNOD.

The Dean (Convener), Revs. G. Osborne Troop, Canon Renaud, Archdeacon Ker, Rural Dean Smith and Archdeacon Naylor, Rev. Dr. Symonds, Rev. Frank Charters, Rev. F. A. Pratt.

COMMITTEE ON EVANGELISTIC WORK.

Rev. Rural Dean Dart (Convener), Rev. G. Osborne Troop, Rev. F. A. Pratt, Rev. A. J. Doull, Rev. H. P. Plumptre.